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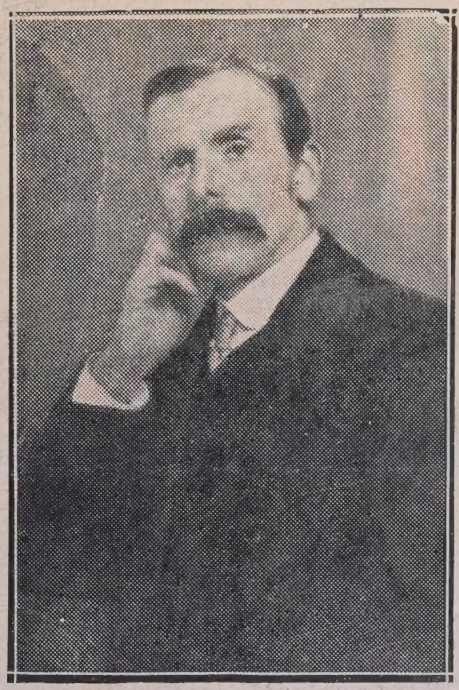

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Bertram Lister,
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The Unitarian Monthly.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

The Month's Outlook.

"Now the north wind ceases,
The warm south-west awakes,
Swift fly the fleeces,
Thick the blossom-flakes . . ."

March is upon us, and if we may be excused the pun, gives us marching orders. The *Unitarian Monthly* may have begun spring-cleaning early for the season, but we are still looking out for fresh decorations for the walls of our house,—trying to make this magazine brighter still.

Next month we are publishing an article to wake up our ideas about Juvenile Employment, by Reginald Sorenson, M.P. for Walthamstow, who is a lay worker in charge of our Walthamstow Church. He initiated a bill in Parliament last October for regulating the hours and conditions under which young people work in factories, shops, and offices, but withdrew it in view of the Government's intention to embody his proposals in a more comprehensive scheme of legislation. What he has to say will show that Unitarians are still very much alive to the need of securing the best chance in life for children and all who are not getting the opportunity of living the joyous, active, and useful life that we believe is God's intention for his children.

Next month too we are beginning a regular "Book Corner" in which books and pamphlets will be discussed in a popular manner by a contributor writing under the name of "Romola." It will deal not only with books on religion itself, but with history, biography, and fiction, for we believe that "every scripture inspired of God is also profitable" (II. Tim. iii., 16), and "Romola" will try to show us the inspiration in many books, new and old.

These are some of our ideas for spring-time renovation. We have a firm faith that men and women of to-day need a keen, thoughtful, invigorating religion. The papers have made much of a Baptist leader's wail that the Churches and Sunday Schools are emptying, and that there is no future for them. If that were true it would mean one of two things, either that we were suffering from a shortage of prophets, or else that the prophets we have are not prophesying in Churches or Sunday Schools, but somewhere else. Perhaps both these things are true; for the war killed off some young prophets, and many churches and religious institutions, for the lack of the kind of "spring-cleaning" that we have been talking about, have depressed the prophets we have and sent them to proclaim their message away from the pulpit. Never mind, though, where all the prophets are just now,—there have been many times in history when men thought that the line of prophets was extinct, and such are the times when there comes a John the Baptist and a Jesus to amaze them and shock them into vigorous living.

What makes these prophets? The Spirit of God, of course, the Wind of God, that blows unseen where it listeth—only—only we *can* put up barriers to stop the free course of that Wind, and stunt the growth of our prophets We shall have more prophets when we have better Schools and Sunday Schools. We shall have more prophets when we have better homes and parents; wherein all are quite *eager* to breathe that fresh Wind of God. March is the month of winds. It may be the month of God's Wind, if we give it a chance of blowing into the cobwebby corners of our lives.. If God's fan is in His hand, take *your* fan in your hand, and send out the Wind of God through your Church and Sunday School. Let the March winds blow us forth on the ocean of life as a ship that finds itself.

"Winds of God unfailing
Fill the sunlit sails
Of a great ship sailing
Where conjecture fails.
Seekers we, and we must discover,
Doubt we not, though the chart be hid,
Chart we may not see,
Plotted by the world's great Lover,
Down in Galilee,
Captain, Prince and Pilot, he."

Thought for the Month.

"If thou canst plan a noble deed
And never flag till it succeed,
Whatever obstacles control,
Thine hour will come. Go on, good soul!"

P. B. Clayton.

Recent Events.

BELFAST.—On January 24th, the Belfast Chapter of the Men's League entertained the ministers of the Non-Subscribing Presbyterian Churches to dinner with their wives in the Central Hall. This was an experiment in methods of promoting fellowship among ministers and laity which all concerned appear to have found profitable.

BOLTON.—The Bank Street Children's Guild which exists to find means of sending poor sick children to Convalescent Homes, has held a Sale of work which realised £27 15s. Well done, children!

CHOWBENT.—A new company of Girl Guides has been enrolled, a special service being held in the Chapel when Rangers, Guides, Brownies (numbering 56 with their officers), took their promises individually before the District Commission and the Minister. A Scout Troop will be enrolled at Chowbent before long.

LIVERPOOL.—The Norris Green "Free Religious Centre," which is the most recent experiment of the Liverpool District Missionary Association is making good progress. Sunday evening services are held in a flat in The Broadway, the main thoroughfare of this new housing area. They are usually conducted by Liverpool Lay-preachers. The Liverpool F.O.Y. branches help to prepare the rooms for meetings. There is already a Sunday School, a week-night Fellowship Meeting, and a Women's League Branch.

LONDON.—The Blackfriars Mission are running their 26th series of Popular Concerts on Monday evenings in the Chapel, and it will not always hold the audiences which assemble to hear them. The new Church building at Leytonstone is expected to be ready by the end of the year, and a Sale of Work has just raised £30 towards the building fund. The London District Provincial Assembly has held its quarterly meetings at which the treasurer reported that the accounts balanced for the first time during his treasurership. No doubt they expect a profit next year! The Rev. Mortimer Rowe, B.A., Secretary of the General Assembly gave a paper on "Standardisation," calling for the overhauling of some of our denominational methods.

NEWCHURCH, Rossendale.—The re-opening of the Church after its renovation will take place on Saturday, March 15th, at which the gifts mentioned last month will be presented. The preachers at the services on the following day will be in the morning the Rev. H. McLachlan, M.A., D.D., afternoon, Rev. John Evans, B.A., and in the evening, the Rev. J. Morley Mills, the late minister of the Church.

ROTHERHAM.—Seventeen new members were welcomed to the Church Fellowship at the annual congregational social in January. Rotherham entertained the Sheffield District Association for its Annual Meetings on Thursday, January 30th. At the business meeting a resolution to initiate a missionary movement in the Sheffield area was passed. There was a very hearty atmosphere of fellowship and good humour at the meetings. At the service held in the Church of Our Father in the evening the Rev. A. W. Vallance, B.A, was the preacher.

SOUTHEND.—The first anniversary of the Southend Sunday School was held on January 19th. There were 50 children present, and the school was started a year ago when Jimmy Thomas (who took the collection at the Anniversary Service), brought three other children to start a Sunday School, for he had asked Mr. Inwood, the Lay-Worker in charge if he could come to his school and found that there was none! The Rev. Bertram Lister, M.A., was the preacher, and an Anniversary Party was held the following day.

TAMWORTH.—The Chapel was re-opened after renovation, on February 2nd, the Rev. H. Warnock, conducting the services. The Chapel dates from 1724, and the congregation believe they have a fine opportunity before them in the third century of their history.

WALLASEY.—The Women's Fellowship are organising a bazaar for April 4th and 5th, to raise £300.

WALSALL.—The 17th anniversary of the ministry of the Rev. H. Warnock was marked by special services on January 26th, and an enjoyable social the following day.

NORTHERN FEDERATION HOMES COMMITTEE.—A pleasant reunion of friends and visitors to the homes at Great Hucklow and Blackpool, was held at Leigh Unitarian School on February 8th, at which many of the speakers gave their testimony to the wonderful way in which one makes new friends at Hucklow and keeps in touch with old ones. The Rev. Charles Peach, absent through illness, was sadly missed.

THE MEN'S LEAGUE.—A new chapter has been formed at Mill Street Free Church, Bradford, Manchester. A rally of chapters was held at Chowbent, on January 25th, with a service in the Chapel, followed by tea and a meeting in the School at which Mr. J. A. Bannister read a stimulating paper on "Worship." "Men's League Sunday" was held the following day at Chowbent, the services being organised by the Men's League.

THE WOMEN'S LEAGUE.—The Seventh Annual Meeting of the Birmingham District Women's League was held on February 1st, at the Church of the Messiah. The Rev. Ethel Kay, of Warwick, preached at the service. Good reports were read from 18 branches at the business meeting. The "Sixpenny Trading Scheme" which Miss Nettlefold, the president has

organised for the funds of the Midland Christian Union has resulted in a profit of £42.

The Manchester District Women's League held its Winter Meetings at Moss Side, February 8th. Mrs. E. E. Wrigley, B.A., preached at the Service, and after tea the "Pageant of Five Virtues" written for the Pendleton School Anniversary last year, was performed in the Church by members from Pendleton School. This was followed by an address from Miss Macalpine, on the work of the Macalpine Maternity Home. 325 members attended the meetings, some of them coming from places as distant as Kendal, eighty miles away. In fact the multitude was too great for the tea arrangements, and some had to be sent out to a cafe.

THE BRAHMO SAMAJ.—The "Maghotsav Festival" was held by the members of the Indian Brahmo Samaj in London, on January 25th, when the jubilee of the founding of the Navavidhan section of the Samaj was celebrated. Several Unitarians took part, and felt as we always do feel that the Brahmo Samaj in India is part of our Unitarian movement for spreading a great faith in God and Man for the building of the City of God.

The Church that Fills its Gallery.

REV. A. L. AGNEW, B.A.

Last month we gave a photograph of the New Gallery in York Street., N.S. Presbyterian Church, Belfast., We now publish an account of the work of the congregation and its minister, the Rev. A. L. Agnew, B.A.

Six years ago the congregation consisted of about a dozen people holding together in an unsuitable building without the means to secure a Minister. To-day the Church has been rebuilt entirely by those who have come to it. The active membership is almost three hundred. Last year over fifteen thousand attendances were made in the Church at services alone, exclusive of special services such as that held every year in the Ulster Hall with an attendance of over two thousand. The first of these was held to mark the third anniversary of the present Minister's ordination. Three thousand five hundred people were present, and many hundreds were turned away. This year old members crossed from England to attend the service, which indicates the enthusiasm which is the striking thing about York Street.

"Spend the Week End in York Street" is a slogan.

I once happened to be passing the door of York Street on a Saturday afternoon. A somewhat delapidated motor was standing in the street loaded with timber. A young man with one hand in a sling and a bundle of wood on his shoulder was making his way into the building.

"Can I come in?" I asked. "Sure" was the genial reply, "all sorts of people come in here."

"I am a Unitarian," said I," and I would like to see the Minister." "Well you're seeing him," was the reply. I was somewhat taken aback. The young man was going on with his work. A bell rang. From half a dozen corners came other young men. Some had paint brushes in their hands. I was introduced. "Don't know this chap's name, but he's a Unitarian and he's going to have tea with us." "But . . ." I protested. Soon several ladies were pouring out tea. It was a jolly company. I sat and listened to an account of work done and to be done that would have astonished a firm of house furnishers.

"How long have you been working" I asked. "Six months this time" was the reply. The Minister had gone out. "He makes us work" I was told. "Keeps us here some nights till twelve." "Wants this place to be in order for the Ulster Hall. We'll be feeding about five hundred Unitarians here that day."

"But you can't do it in time" I said.

One of the ladies broke in. "If he says the

place will be ready it will be ready and you know it. Away on to your work."

Later in the evening the place which had looked like a builder's yard an hour or two before was transformed. A University Professor was preparing to give a lantern lecture. A couple of hundred people were drinking tea. The lecture on "Evolution" was followed by discussion. I had some idea of the kind of people who attend York Street. A member of the Ulster Senate; a well-known young poet; a barrister; a young doctor were amongst those who took part. At ten the young people engaged in dancing. The old folk sat round. An interested group still surrounded the Professor, who seemed in no hurry to leave. A member proudly conducted me over the building. He showed me the pulpit, the roof, the freshly painted walls, the vestry, the beautiful Communion Set in its case on the wall, the stairway, the kitchen, the platform, the splendid fire place, the electric lighting, the choir seats, the cloakroom, the epidiascope and lantern, the arrangements for the children's cinema, the tea-making arrangements, the gallery put up in the past few weeks, and the only thing not entirely the work of the members themselves. "And is this all new?" I asked. "Except for the seats and the organ I don't think you can put your hand on anything that was here five years ago" said my guide.

"But the money," I said, "You must have had wealthy supporters?" "No; except for the Gallery I don't think we have had more than a few pounds from outside the Church."

I went home astonished. Arriving at York Street at ten on the following morning I found four large 'buses at the door already full of people. In a couple of hours we found ourselves in the Antrim Hills joining in the service in one of the plain old Meeting Houses which was packed. After the service we had tea served by the local congregation. This I learnt was a regular feature of the summer work of York Street. The York Street people who are almost all newcomers to our faith were introduced to other Churches. These country Churches were stimulated by contact with so many enthusiastic people from the town.

We returned to town at five o'clock. Most of the members rushed home. It is a point of honour for all who go out in the morning to be at the evening service in York Street. Tea was provided in the Church for those who had too far to go. At six thirty two 'buses appeared at the door loaded with people from the country returning visits from York Street. A couple of Ministers dropped in. They had been supplying somewhere and were passing through town on their way home. I learnt that that same day three laymen of York Street had also been out preaching. The place was a denominational centre. "One way or another," said an Elder, "you will have news of a dozen of our Churches here to-night. Some of our people who didn't go this morning were in the other City Churches. Six years ago there were Unitarians who didn't know they had a Church in York Steet. Bit of a change."

For the service the Church was packed. With difficulty I found a seat in the aisle. The service opened with a hymn. I was astonished at the hearty singing. At an almost imperceptible whisper from the pulpit, the organ stopped. In the next verse the choir also appeared to stop. The singing went on. There was a slight smile on the faces of some of the people. Apparently they knew this little ruse to improve congregational singing. In the last verse organ and choir came in and the seats vibrated. There followed a lesson. It was very short but well chosen and concluded with a few lines of modern poetry. Then came the old Presbyterian formula. "Please stand for prayer." The entire congregation rose. In front of me I noticed two Jews. Beside me was a man who had told me he was an atheist but a regular attender at York Street. The prayer was exceedingly simple and direct. Every word seemed, however,to mean some thing to the congregation. "We pray for those many members of this House now scattered to far lands beyond the seas, that Thou wilt be with them in the places whither they are gone." Over 50 of York Street's keenest young members. sons and daughters of those present, are in Canada alone. "We pray for that home into which has come the dark shadow of sudden death." I had observed that the pulpit was draped in black. There followed a brief pause for silent prayer. Then the choir began quietly "Our Father which art in heaven."

The devotional part of the service was over, the simplest service I had ever takn part in, but I have seldom seen any congregation more reverent, and in spite of the crowded Church a pin might have been heard to drop during the silent prayer. Then followed the notices,—A feature of York Street. The Minister comments on each one. Broad smiles are evoked but certainly the notices are attended to. Then follows the sermon. Mr. Agnew's style is his own. He has his moods. At times his people are deeply moved. I was told by an old member that once when he was preaching at a time when he himself was seriously ill, the subject was Capital Punishment. A young Belfast man had been sentenced to death. A petition for reprieve lay in the Church porch. The strain was so great that people left the service. I have heard also of the congregation breaking into applause. Ordinarily, however, the sermon commences lightly and is illustrated with broad Ulster humour. Towards the end the tone alters and the pause that follows the quiet amen shows how the people have been held.

When the service is over the people stream out but not into the street. All go down to the Hall. Pipes are lit. The place hums with conversation.

The Stipend Collector is busy at his table. New members are introduced to those with whom they are likely to have most in common. Tea is provided for the country visitors. With each of them the Minister has a personal word as well as with his own members. He seems to be here, there and everywhere and to have an eye on everything. The Guild Committee meets on the stairs. He is there. The Church Committee is summoned for something urgent. Again the Minister is there. It is not till eleven o'clock that the last of the people leave. If the visitor has not discovered why this congregation has grown he is dense, indeed. Work done willingly with the spirit of play; shrewd common sense; a hearty, happy spirit over all; these are some of the secrets of York Street. The figure round whom it all revolves has set a splendid example to his people. They work because he works. They sacrifice because he sacrifices. They will tell you how when it appeared that the financial burden would crush the Church he prepared to sleep in the Vestry, so that half his salary might be taken to save the situation. They will tell you of his starting Medical Study for the same ultimate object and how he turned his new connection with the University, as he turns all else, to the service of York Street.

The night on which it became known that his illness was so serious that York Street might lose him saw a scene seldom witnessed in any Church. Anxious people crowded in from town and country. The night he left for Switzerland hundreds lined the Quay side in silence. The test of the work done was then seen. For fourteen anxious months the congregation held together, increasing its membership and improving its finances in spite of his absence, and more progress was made then than ever before. His return last April was hailed with joy. Now Mr. Agnew has had to return to Switzerland. That he may soon be back to carry on his work is the earnest prayer of his people and all who know him.

"When Ye Pray."

"THE LIFE AROUND US."

In the Life around us
  Love and Power abound,
Virtues ever active,
  Vital and profound;
Love that will awaken
  Souls to higher things,
And the Power to make us
  Mightier than Kings!

In the world around us
  Sin and strife we find,
Forces that are evil
  Battling with mankind;
But our Faith will quicken
  And our Love release,
Righteous Powers that foster
  Harmony and Peace.

May the Heav'nly Vision
  Now before our eyes,
Help us to discover
  Where our duty lies;
So the Light within us
  Outwardly will shine,
Silently creating
  Fellowship divine!

—*Lillian E. Leland.*

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgressions, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—*Micah vi* 6-8

All religion involves sacrifice—giving up something we want, but true religion calls us to give up nothing that the *highest* part of ourselves prizes. We are divided against ourselves, and our lower nature *wants* all manner of indulgences that our best nature knows to be not good for us. Prayer teaches us to strengthen our higher nature so that we may gain the virtues it longs for, and sacrifice the mean things we sometimes think of as pleasures, for which we really have no time. Human sacrifice (as Micah taught in the days when men sometimes slew their eldest sons on God's altar) does *not* please God; the sacrifice of our *inhuman* desires—for an over-cheap business contract (at the expense of justice), for revenge (at the expense of mercy) for getting ourselves into the limelight (at the expense of humility),—these God constantly calls us to sacrifice.

"O Father who hast fashioned us after a divine pattern, may we so set our hearts upon the virtues of justice, mercy and humility by learning to love and honour thy servants who reveal them in their lives, that we may cast off all those desires which we feel to be base and unrighteous, and be free to follow our highest ideals, serving one Master only the God and Father of Jesus Christ."—*Amen.*

"It is not because of his toils that I lament for the poor . . . But what I do mourn over is, that the lamp of his soul should go out; that no ray of heavenly, or even of earthly knowledge, should visit him; but only in the haggard darkness, like two spectres, Fear and Indignation . . . . That there should one man die ignorant who had capacity for knowledge, this I call a tragedy."

—*Carlyle.*

The Truth about the Bible. By The Rev. H. BODELL SMITH.

Study Course (16) in 13 short chapters,—one for each week or Sunday in the quarter, for Sunday Class or Weeknight Discussion Circle.

Mar. 2.—(9) **TRANSLATIONS.**

The Revision of the English Bible by a committee of fifty-four eminent scholars and later of thirty, including representative Americans, undertaken at first in 1870, was completed in 1885, though a revision committee in America continued its work a few years longer. This Revised Version followed a considerable number of previous tanslations into other languages, several of which were made use of for comparison by the revisors in the work of reaching a correct reading of the text. The earliest of these translations—the Greek Septuagint version of the Hebrew scriptures already mentioned was the first; then followed the Syriac version, 150 A.D.; next there came the Latin Vulgate, after the canon of the N.T. was agreed to. There had been Latin versions of a very imperfect character in use when Jerome (342-420 A.D.) devoted himself to making a correct revision. The Vulgate was mainly his work, and it became the official Bible of the Roman Catholic Church. But Latin became a dead language, and other versions were needed to bring the scriptures to the people. There was a Gothic translation by Ulphilas as early as the fourth century, an Armenian version for Christians in Asia Minor in the fifth century, a Sclavonic version for the Bulgarian Slavs in the 8th or 9th century, and others into the speech of various European peoples.

This brings us to our own Wycliffe—the Morning Star of the Reformation, more than a hundred years before Luther. John Wycliffe (1320-84), translated the whole Bible into English, and thus brought it home to the people. This had a tremendous influence in weakening the power of the Roman Church in England, and in unifying the English tongue as against the varieties of dialects. Wycliffe translated from the Vulgate, and later the Douai English Version was made from the same Latin source (1582-1610). Luther's German Bible (N.T. 1522; O.T. 1534), gave the scriptures to the German people and greatly strengthened the Protestant Reformation declared by his protest (1520), and agreed to at Augsburg (1555). Wycliffe's translation was only a beginning of the movement which has produced our English Bible. William Tyndale (1484-1536), determined to translate directly from the original Hebrew and Greek. He translated the New Testament, completed 1523, and the O.T. to II. Chronicles, and the Book of Jonah. But he was brought to trial by enemies, condemned as a heretic, and put to death by strangling, and his body burnt at Vilvorde near Brussels October 6th, 1536, a valiant martyr to his holy task.

Tyndale was a great scholar well fitted for the work he set himself to do. He was a master of good English, and our Authorised Version of James the First is mainly his English which became the standard and basis of our modern speech wherever English is used. The English versions by Coverdale, the Matthew Bible, the Great Bible, the Genevan, the Bishop's, and the Douai Bibles, came in succession during the reigns of the Tudors, Henry and Elizabeth, the Douai having been produced from the Vulgate specially for the use of English Catholics. Then we come to the Authorised Version which was our English Bible from 1611 to 1885, when the Revised Version appeared. In the work of revision the help of all past labours was available. Since the advent of the Authorised Pible of James I. new sources of information had come to light. The oldest manuscript of the N.T., known to exist—the Sinaitic, had been discovered, and was deposited in the library at St. Petersburg (now Leningrad); The "Vatican" is in the Vatican at Rome; and the the Alexandrian is in the British Museum. These important helps have been very valuable in correcting the texts of the various translations and especially in the revision of our English "Authorised" version.

Among what are called private versions there have been "The Improved Version of the New Testament" by the Rev. Thomas Belsham and others, 1808, and translations by Rev. C. Wellbeloved, Principal of Manchester College, York, Revs. J. Scott Porter and G. Vance Smith, as well as that by Mr. Samuel Sharpe, nephew of the poet Rogers, and a student of Egyptology. Mr. Sharpe's translation passed through several editions. All such efforts strengthened the movement for the great undertaking which produced the Revised Version. In 1870 that work began and continued for nearly fourteen years, the New Testament completed in 1881 and the Old Testament in 1885.

Mar. 9.—(10) **TEXTUAL CRITICISM.**

The term "Textual Criticism" may be said to explain itself, for it means of course critical examination of the text, either the text of the ancient manuscripts or translations from them. How can we know what was in the original Hebrew and Greek documents of the Biblical scriptures? By comparing the readings of the most ancient copies and versions. The Revised Version of the English Bible is the result of such examination.

Let us see some of the results of this revision: In II. Tim. 3. 16, Authorised Version, the words

"All scripture is given by inspiration of God"—are corrected in the Revised to read "Every scripture inspired of God is" etc.—. The verse I. John 5. 7—"For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, anl these three are one," regarded and used as a proof text of the doctrine of the Trinity, is left out in the R.V. because it is found to be an interpolation inserted by a copyist. A doctrinal difference is made in John 5. 44, corrected from "the honour which cometh from God only"—to "the glory that cometh from the only God"—as the words of Jesus himself. An interpolation—"of God" in the verse I. John 3. 16—"Hereby we perceive the love *of God*, because he laid down his life for us" is dropped out. "God was manifest in the flesh"—is corrected to "He who was manifested"—I. Tim. 3. 16. In Eph. 3. 9, "God who created all things by Jesus Christ"—the revision finishes at the words "all things," because "by Jesus Christ" was an interpolation. Isaiah 64. 6, used in support of the doctrine of man's natural depravity—"We are all as an unclean thing, and all our righteousnesses are as filthy rags" are words no longer there, for the truer reading now given is—"We are all become as one that is unclean, and all our righteousnesses are as a polluted garment," the word "become" quite changing the doctrinal significance. "Our vile body" in Phil. 3. 21, is revised as "the body of our humiliation." The word "atonement" has now become "the reconciliation" in Rom. 5. 11, and is no longer found in the N.T.

There are also inexact renderings corrected as "He hardened Pharaoh's heart" to "Pharaoh's heart was hardened," Exod. 7. 13; and "Make to yourselves friends of the mammon of unrighteousness," is amended as "Make to yourselves friends *by means* of the mammon of unrighteusness"—see the parable, Luke 16. 9. Such Latinisms as "prevent" have been given the meaning originally intended as in Psalm 88. 13, translated "come before" and in 95. 2; Ps. 17. 13—"confront," and I. Thess. 4. 15, by the word "precede." "Damnation" is given its proper rendering as "judgment," Matt. 23. 33; John 5. 29; Rom. 13. 2; I. Cor. 11. 29; and "condemnation" Matt. 23. 14; Rom. 3. 8; I. Tim. 5. 12.

Such are some of the corrections made in the text by the Revisers. Their work has brought us considerably nearer to the truth as to what was in the original documents and what was the real meaning of many of their expressions which have been misunderstood by incorrect renderings. It is a great service to the Bible and to the cause of truth to detect such misrepresentations or interpolations which were no part of the real scriptures. The work of revision is not yet complete. There still remains more to be done. The Revisers did excellently well in making the many changes which the discovery of new facts compelled them to in loyalty to truth. Every decision they made was by majority vote. Nearly all of them were scholars and divines of orthodox theology, but when the facts were not in accord with their doctrinal beliefs they were faithful to the facts so far as was then possible. The Old Testament revision took fourteen years, and the New Testament ten years including 800 sittings in the former and 400 for the latter, and we have cause to be grateful for the results.

Mar. 16.—(11) **INFALLIBILITY**.

The question of the infallibility of the Bible may be considered to be a dead issue. But it is not so with many people. The old idea that every word it contains is God's word and therefore absolutely true is still held. The fundamentalists and the extreme orthodox hold to that. This infallibility doctrine has been often clearly stated in no uncertain terms, as for instance by the Dean Burgon in the University pulpit at Oxford, in 1861, when he said that "The Bible is none other than the voice of Him that sitteth upon the throne. Every book of it, every chapter of it, every syllable of it (where are we to stop?) every letter of it, is the direct utterance of the Most High. The Bible is none other than the Word of God, not some part of it more, some part of it less, but all alike the utterance of Him who sitteth upon the throne, faultless, unerring, supreme."

What can we say of such a belief as that in the face of the facts? It is a superstition. It makes the Bible into a false and dangerous authority—the master of the human mind, and the enemy of free inquiry. The real friends of these scriptures are they who judge them on their merits by the test of reason and experience, and the real foes are they who cause the irreligious to mock and pour ridicule upon them on account of any blots and mistakes this literature contains. "Ye shall know the truth, and the truth shall make you free"; "Why even of yourselves judge ye not what is right?"—"Prove all things; hold fast that which is good"; "believe not every spirit, but try the spirits whether they are of God." These are injunctions from its pages which we are advised to follow. The Bible never claims infallibility for itself, and if it did we might ask—which Bible is it that is claimed to be infallible? Not the orignal Hebrew and Greek documents, for they no longer exist; not the copies made from them for they differ from each other; not the various translations which all contain mistranslations; not the English Bible whether of Wycliffe, Tyndale, the Authorised Version, or the Revised, which are not alike. The division into chapters and verses, and the chapter headings are no part of the original Bible. Such divisions and the marks of punctuation did not exist before

the Reformation. They appeared in print first in 1551 by Robert Stephens. The chapter headings in the Authorised Version and the page headings are often very misleading, such as "Christ's kingdom" above any of the Psalms; "the love of Christ and His Church" above the chapters of Solomon's Song; "The Coming of Christ's kingdom" in page headings of Isaiah, and references to the "Church"—as examples. They cannot be the word of God.

Contradictions of the truth of God in the reveations of science; contradictions of different statements in the Bible; conflicting accounts of events such as the birth of Jesus, his death, crucifixion and resurrection; references to the character of God as changeable, repenting of His doings, and yet described as having "no variableness neither shadow of turning" cannot be equally true. But all this is perfectly natural in human scriptures, in literature written by different men, at different times, and under various conditions of life and thought. The Bible is a human book containing human error and imperfection, but it is nevertheless a wonderful storehouse of human thought and experience, of the noblest instruction and the most sublime morality, and of the loftiest spiritual help. Poor in spirit are they and lacking in just appreciation, who cannot see this to be the best of all good books. It came out of man and contains his noblest thought and his grandest aspirations after the ideals of perfect life.

Mar. 23.—(12) **INSPIRATION**.

If then the Bible be not infallible, not the word of God, and just the varied expression of human experience, what can be said of it as to its being a divinely inspired literature? To answer that we must know what we mean by divine inspiration. It is the breathing of the Divine Spirit of God into the human soul. It comes into every open mind and heart. The receptive soul seeking after truth, beauty and good, finds what it seeks in high thought and pure feeling that are poured into it. But it is through the imperfect human channels that the Divine inspiration is expressed. The vision comes to the artist, but his picture of it depends on his ability to clearly understand it and to paint faithfully what he sees and understands. The power to give a clear and adequate expression of truth, beauty and goodness depends on the ability to see and to understand clearly. But "now we see as in a mirror, darkly" and express what we see as best we can however imperfectly, and only when the power of vision is sufficiently developed can we see the truth clearly "face to face." Thus is it that now we know "in part" and "we prophecy in part," but not until in man "that which is perfect is come" can the partial and imperfect expression be "done away" and give place to the clear and exact representation of the truth.

And thus it is that all through human history mankind has been groping its way expressing very imperfectly what it thinks and sees. It has read the evidences erroneously in the Genesis stories of creation, as also of astronomy in the tale of Joshua making the sun to stand still. In myth and miracle the ways of Providence have been misread, and later have men come into the fuller truth in the revelations of science and of the fact that the Creator is so perfect that He is the unchanging and unchangeable God "with whom can be no variation" nor even the shadow of a turning away from His divine and orderly plan. So the divine inspiration comes into man only in proportion to his capacity to receive. As his powers develop by increasing experience and his capacity grows, he can take into himself more of the truth.

All truth is divine. It is the revelation of the ways of God. It is His inspiration. Every expression of it in the Bible is the utterance or record of His word as written in the divine order of His Universe. Such errors, contradictions, and misrepresentations as the Bible contains are the expressions of man in his imperfect knowledge. There is always a natural urge in man to express himself—his thoughts and feelings—whatever his conditions of life and growth may be. When he is actuated by pure moral and spiritual passion of love to God and love to all mankind, he gives himself up to the divine inspiration, as in the truest prophets and in Jesus and Paul, and in the greatest souls of any race and time.

So the Bible is divinely inspired only so far as it is true, and only as all true literature is so inspired. The same divine inspiration is in all sacred books of any people and of any religious faith in just the same sense. It is in much of modern literature of all nations. God speaks now as fully as in any previous age. The accumulated experience handed down from all the past generations enables us to see and hear what He says more clearly and to understand it more correctly. Thus is it that mankind in the present generation to whom so much more is given with its greater power and its grander trust, have the greater responsibility.

Mar. 30.—(13) **A PRECIOUS RECORD**.

Only ignorant and unimaginative persons are likely to speak of the Bible with scorn and ridicule. Men like Charles Bradlaugh and Colonel Ingersoll attacked orthodox beliefs about it, which is quite another thing. In a debate Bradlaugh said: "I say the Bible is not a book to cast away, but to place on our shelves beside the Koran, the Vedas and other old-world books, to mark how the thought of the world has grown." It is considered to be "our greatest and noblest English classic." It is a splendid record of the evolution of religion through twelve centuries of a

nation's history from low and poor ideals of God, worship and morality, up to the highest yet attained in the teachings of Jesus. In a sense it is the parent of the doctrine of monotheism—Judaism, Christianity, and Mohammedanism having their roots directly or indirectly in these scriptures. It has been associated with all that is best for moral quickening and spiritual consolation. Matthew Arnold said: "So long as the world lasts, all who want to make progress in righteousness will come to Israel for inspiration as to the people who have had the sense for righteousness most glowing and strongest."

"The Bible, if widely used, is still a blessed teacher"—wrote Theodore Parker, "spite of the superstition and folly of its worshippers, it has helped millions to that fountain where Moses and Jesus, with the holy-hearted of all past time, have stooped and been filled." The Bible came out of man, his expression of himself under his many varieties of experience.

Channing declared that "Of all books, perhaps, the scriptures need most the use of reason for their just interpretation; and this, not from any imperfection, but from the strength, boldness, and figurative character of their style and from the distance of the time when they were written." And in judging the Bible it is well to act in accord with Dr. Martineau's reminder: "Not heaven itself can pour more or purer spiritual gifts into you than your immediate capacity can hold; and if the Holy Spirit is to 'lead you into *all truth*,' it will not be by saving you the trouble of parting right from wrong, but by the ever keener severance of the evil from the good through the strenuous working of a quickened mind."

SOME VALUABLE LEAFLETS

The Religious Education Department of The General Assembly of our Churches is to be congratulated on the production of a valuable series of leaflets dealing with Modern Methods in the Sunday Schools. Difficulties that might arise from an attempt to change over from the old methods to the new are frankly faced, and solutions pointed out. Suggestions are made whereby the teaching in our Schools may become more interesting and valuable both to the Teacher and the Scholar.

It is rightly pointed out that the children in the Day Schools are accustomed to up-to-date methods, and cannot be expected to "sit still" under out-of-date methods on a Sunday. It is not an attempt to compete with the Day School. That would be as stupid as it is impossible; but we can and should adopt some of the methods experts in the training of children have given us. The Leaflets are an interesting and successful attempt to give in simple, well arranged, and carefully considered form the results of the experts' work.

The Leaflets will be distributed FREE, through the various Union Secretaries, to every Teacher in our Schools. They should prove a most valuable asset to the Teacher, and might well form the basis for discussion, under Leadership, at the Teachers' Conferences, or Quarterly Meeting.

F.C.

The Annual Volume of the "*Unitarian Monthly*" for 1929, is to be obtained for 1/6 post free only from the Rev. H. Bodell Smith, 112, Barrow's Lane, Yardley, Birmingham.

HYMNS AND CHORAL SONGS.

Good news for Scotland! Here is a real bargain in hymns and tunes for the Sunday School Anniversary—or for any great or even ordinary occasion. Fifteen hymns and fourteen tunes for 2d! Seven tunes are reprinted, seven are new to "Hymns and Choral Songs" and one of them is printed for the first time, an easy-flowing tune to a children's springtime hymn, in the not too well-provided metre of 8.6.8.6.8.6. The composer, Mr. G. F. Crick, F.R C.O., is known to the members of the Unitarian and Free Christian Society of Organists who meet for the August Conference, and known as a musician with strict tastes in hymn tunes, but there is nothing austere about this melodious tune. The old favourites include "Melcombe," "St. George," "Triumph," "Swabia" and "Roscommon," while the new ones include an old favourite to many—Elvey's "Diademata" used for some vigorous words by Vera E. Walker: "Forth rode the knights of old." Martin Shaw has condemned this tune for its "sequence" in the third line, but it will survive that! The fine old tune "Forest Green" is at last available for our Schools, and ought to become a stand by with our Church Choirs too when a D.C.M. tune is wanted. It is set to C. H. Richard's hymn on the Brotherhood of man, but will adapt itself to almost any words in this metre. These, incidentally, are fully worthy of it. The beautifully simple tune "Buckland" is fittingly set to "Holy Spirit, Truth Divine!" "Abends" is somewhat overdue for this collection, and it is none too soon that the lovely quiet Welsh melody of "St Denio" makes its appearance to the fine hymn "Immortal, invisible, God only wise." And all for 2d! Staff-notation and tonic sol-fa as well! Make sure of the first edition—the copies may be valuable later on!

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

"WHEN MARCH WINDS BLOW."

"The wind one morning sprang up from sleep
Saying, now for a frolic, now for a leap;
Now for a madcap galloping chase."
I'll make a commotion in every place."

And it was the Wind that was responsible for it all. Rising "as a giant refreshed," on the first day of March he swept through the length and breadth of the land; churning placid rivers to fury; sweeping over the vast moorlands, tearing up hill and down dale. Away over the meadows he continued on his headlong way, and the wee lambs nestled closer to their mothers and bleated pitifully. In the market towns he had great fun; upsetting the stalls, scattering apples, causing the farmers' wives to chase after their bonnets and then with great gusto—on again—to the next village.

Finally, he came to rest at a tiny cottage standing by itself. It was the most ramshackle place you ever saw. It was old and neglected, the chimney-pots were like a dog's hind leg, and the two or three panes of glass in the solitary window which the village boys had left intact were dirty and grimy.

Strange to say, there lived in this cottage an old man, who was wealthy enough to buy the whole hamlet. But Miser Brown—"Old Stingy," as he was called, wouldn't part with a penny. He lived by himself, did his own shopping, and wouldn't under any circumstances have anything to do with his neighbours.

The Wind crept through the window, and saw the old man sitting huddled over a handful of coals, shivering and muttering to himself. Drawing his thin thread-bare coat closer to him he spread out his hands over the tiny blaze.

"Oh! dear!" sighed the Wind, "I'm getting tired of looking at Miser Brown and this awful cottage—I think I'll wreck the place, and then we'll see if he'll dip into his money-bags." Without more ado, he attacked the chimney-pots—when, crash!—down they came in a jiffy. Then he seized and shook the window frame so hard that every bit of glass fell out. And the final catastrophe happened when part of the roof gave way.

The Wind quietened down immediately to see the upshot of it all. And he hadn't long to wait. Old man Brown stumbled out of the cottage more dead than alive, and a pitiable figure he looked as he stood (grey wisps of hair blowing about his face) gazing at his cottage—now in ruins.

Suddenly, he heard the sound of weeping. Turning round he saw a little girl coming along the footpath leading to the meadows. As she approached, the old man saw that one of her eyes was very inflamed. He forgot his own misery for a moment. "What's the matter, child?" he asked gruffly.

"The wind blew something into my eye," responded the little girl. "Let's have a look." The old man gave a start as he peered into the girl's face for she reminded him of his sister.

"Hold still, I see it." Groping in his pockets he fished out a dirty piece of rag, but when he saw the little girl's clean face, and her frock—fresh from the wash—a deep flush of shame mounted to his face, and thrusting the dirty rag into his pocket again, he demanded gruffly: "Have you a handkerchief, child?"

"I live at that farm over yonder," said the little girl, "will you come and see our wee lambs?" And the curious thing was "Old Stingy" Brown found himself walking with, and talking to this little maid of eight summers as though he had always done so.

They found the farmer in the stables, and when Mary had told him how the kind old gentleman "had taken something from her eye," he asked the old man to stay to dinner. He didn't want to, but Mary's eyes made him a prisoner where he stood, so he promised.

After an exciting time inspecting the horses, cows, pigs, goats, hens, ducks, and talking to "Scamp" the dog, they proceeded indoors.

But now old Miser Brown discovered that he had always had friendly feelings in his heart but had starved them until they had almost died, and it was this wee maid who had re-kindled the dying spark.

And a further surprise was in store for him, for, when the farmer's wife appeared—he discovered her to be his long-lost sister! So it was indeed a merry party who sat down to dinner.

Then, next day, old man Brown startled all the villagers by giving orders for his old cottage to be pulled down and a new one erected. No expense was spared, and in record time a trim cottage appeared, with a lovely garden.

Mary was a constant visitor to her uncle, and on the last day in March the Wind, who had been wandering aimlessly paused before the dwelling

EDITORIAL NOTE.

All readers are particularly asked to note that orders for copies of this magazine, enquiries and instructions about advertisements, and any business other than literary should not be sent to the Editor, but to the Manager,

J. H. WATTERSON,
4, Park Avenue, Levenshulme
Manchester.

of old man Brown, and crept through the open doorway into the living room.

A tiny kitten was playing with a paper ball before a cosy fire, and shrieks of delight were coming from Mary who, together with her uncle (who looked twenty years younger already) was eagerly unpacking—a fairy cycle.

"What a change!" exclaimed the Wind to himself, and then, as he turned to go, he murmured: "folk do say that March comes in like a lion and goes out like a lamb, so I must be off!" But he lingered to read the name of the new house on the gate, "Windy Nook," then, very gently, he passed over the meadows to somewhere beyond the seas.

AUNTY LEA.

OUR LAYFOLK.

Long Service Medals for twenty-five years' service in Sunday Schools have been presented on behalf of the General Assembly Religious Education Department to the following workers: Mr. Herbert Jones, superintendent at Methyr Tydfil, who has served in the school for far more than 25 years, Mr. H. J. Broadbent (61 years service), Miss S. A. Henshaw (48 years), Miss M. Brooks (33 years) and Miss E. Leigh (28 years), all the last four being teachers at Monton.

Mr. Thomas Dieckmann, organist and choirmaster at Wood Green, London, has received a presentation of books from members of the choir

Mr. A. G. Tarrant, B.Sc., well-known in the London district as a lay-preacher has been appointed senior assistant in charge of the Ministry of Transport Experimental Station.

Mr. A. H. Worthington is to receive an honourary degree at the Jubilee of the Manchester University in recognition of his chairmanship of the University Council

Mr. Max Hardie, who became organist of the Old Meeting Chapel, Ilminster, at the age of 50 has now served for fifteen years, and has never missed a service during all that time, and though he lives nearly four miles away he has never been late. At the choir supper in January he received a presentation from the choir members.

Mr. Joseph Matley has been Treasurer of the Stalybridge Church for thirty years, and Mr. John Schofield has been Calendar Secretary for over twenty-five years; both of them were congratulated at the annual meeting of the congregation by Mr. Robert Kenyon (warden) along with three veteran members who were present at the first Unitarian services in Stalybridge in 1865, these were Mrs. Cartledge, Miss Schofield, and Mr. Elliott Haigh. Mr. Haigh, whose photograph appears on our cover, is President of the Men's Guild, and a Church and Sunday School worker of long standing.

"To find God in Christ, and to find that he is God, are two totally different things."

—*James Drummond,*

OUR MINISTERS.

The Rev. George Neighbour who has been welcomed to his new charge at Urmston received many messages of gratitude and godspeed at a farewell meeting at Mountain Ash, where he has ministered for 22 years to the Brotherhood Church which he founded.

The Rev. J. Shaw Brown on leaving Cosely for Clough, Ireland, received a presentation.

The Rev. N. J. Hawthorn Jones, of Horsham, was presented with a wallet containing notes at a congregational party.

The Rev. John Ballantyne, of Mill Street, Liverpool, delivered a broadcast sermon from Manchester on February 2nd.

The Rev. H. Bodell Smith, our late editor, has agreed to conduct the services at Cirencester for another three months.

The Rev. J. A. Pearson, London District Missionary Minister, was presented with a car and a cheque at the quarterly meetings of the Provincial Assembly, by the executive committee of the Assembly. This marks his twenty-one years of service as District Minister.

The Rev. A. E. Coxon, B.A., B.D., who left the Baptist Ministry a few years ago for the Unitarian Ministry in America, has been sent out to New Zealand by the American Unitarian Association to take charge of the congregation at Wellington in New Zealand, where they are hopeful of real progress.

DEATHS.

Miss E. J. Kensett, Horsham, 72; Miss Sarah Stewart, Crumlin, 71; Charles Wibberley, Derby, 78; W. H. Edge, Knutsford, 75; Mr. Crullin, Sydney, 42; Mrs. E. Burrows, at Hyeres, France; Mrs. Catherine Cooke, Blackley, Manchester; H. B. Lawford, Streatham; Rev. J. Lionel Taylor, M.R.C.S., L.R.C.P., Lincoln, 55; James Holden, Feb. 3rd, Rawtenstall, 73.

We record with deep regret the death, after a street accident, of Amherst Daniel Tyssen, M.A., D.C.L., of London, who for many years supplied the list of anniversary dates and events for this magazine, the last list of which we received from him only a week before his death. Keenly interested in history and archæology, Dr Tyssen was a barrister by profession, but had many athletic interests whose active pursuit no doubt helped him to live a very active life until his attainment of the age of 86. He was the author of works on "Elementary Law" and "Charitable Bequests," and his death will be felt as a real loss by the denomination.

Unitarian Postal Mission, Manchester

The Unitarian Postal Mission of Manchester, which had ceased its activities for some few years, resumed in April, 1928. Advertisements inviting applications for booklets (to be supplied free), have been inserted in numerous newspapers, such as the *Schoolmaster*, *Co-operative News*, *Church of England Newspaper*, *Daily Herald*, *Out-o'-Doors*, *Manchester City News*, *New Leader*, *etc.* In order to prevent overlapping with other Postal Missions, information as to the papers utilised is sent to the Central Postal Mission in London. From April, 1928, to the end of December, 1929, the total number of applications was 151, comprising 114 from all parts of England, 29 from Wales, 4 from Scotland, and 4 from places abroad.

Who are these people who apply? No doubt there are a few "cadgers," those who apply for anything offered free, whether soap, medicine, or religious literature! A few are "orthodox" folk who are curious to see what we are doing. We can be assured, however, that the great bulk of those who apply are genuine seekers after truth, and that the literature we send is carefully read. Several are induced to make purchases of additional Unitarian literature, and a few borrow books from our library. Even in the cases of those who make no further response, we can believe the literature will have an effect.

We must express our grateful obligation to the General Assembly, who keep us plentifully supplied with booklets for free distribution, and have also granted us books for our lending library

Some people appear to think that religion is ceasing to interest men, and is becoming increasingly a woman's affair. It will surprise such to learn that our inquirers are overwhelmingly *male*. It is not always possible to detect the sex from letters, but probably there are four times as many men as women.

Less than half of the inquirers live within reasonable distance of any Unitarian Chapel; some are many miles from the nearest place. Most of those who are borrowing books are situated thus; and it should be remembered that the Postal Missions are the only agencies for reaching these inquirers.

The work is controlled by a committee consisting of representatives appointed by the following Unitarian societies in the Manchester area: Women's League, Men's League, Manchester District Association, Northern Sunday School Federation, and Fellowship of Youth. The East Cheshire Christian Union and the Manchester Lay Preachers' Union have also had representatives, but none at present. All the work is honorary and subscriptions from sympathisers are welcomed. They should be sent to Mr. G. W. Shipway. 25, Hawthorn Avenue, Brandlesholme, Bury, Lancs.

National Unitarian and Free Christian Temperance Association.

There are two great evils that threaten to destroy mankind unless their insidious hold on man can be prevented and destroyed. One is Drink and the other War, and these two are twin sisters. As the tumult and the shouting dies, and the captains and the kings depart; so we come to know what war really means, and we find that men can only take part in it when all that is best and noblest in their nature has been destroyed by drink. Who can listen to Mr. Sherriff's "Journey's End" without realising that officers and men could not have been kept at their posts or have done their job except under the influence of whisky or rum? God did not create men to do such vile deeds, and man in his right mind cannot do them. Those who do the devil's work must use the devil's tools. War is not of God, and drink is not of God. Both come from the misuse of the powers and gifts that God has given us. God is not mocked and this cannot go on for ever. There is a clear indication that these two evils must be taken in hand by this generation, or the chance may go by for ever. Anyone who studies the social problems of our time knows the extent of the ravages caused by drink and war, and no real progress can be made until these are eliminated. What stands in the way? It is the moral indifference of our people. So many of our people refuse to recognise the danger of taking drink even in moderation, and war is still a recognised method of trying to settle international disputes. Here lies the danger. Moderation to-day may become excess to-morrow, and if war may sometimes be the only course left open, that course will one day be taken. On both these issues we need to take a bolder stand. If we want to get to the root evil of our social problems we must strike at the drink traffic. Total abstinence must be held forth as a moral and religious obligation, not to be neglected without sin. War must be outlawed, and we must make it plain that we will never countenance it again or give it our support.

—*Walter M. Long*

"One cannot but respect the tempter of the Norseman who was willing to be baptised, but when the missionary represented the alternative as everlasting damnation, and, in answer to his questioning, assured him that all his ancestors, not having heard of the gospel, were in that predicament, withdrew his foot from the water, preferring rather to be damned with his fathers than saved without them. If the missionary had but known it, there was more of Christianity and more of salvation in that reply than in all the dogmas of his creed and all the sacraments of his Church."

—*F. H. Hedge*

The General Assembly of Unitarian & Free Christian Churches

APPEAL FOR A TREBLED INCOME

Work Waiting to be Done.

IN making its appeal for greater and wider financial support, the General Assembly is aiming at the trebling of its income from subscriptions and collections. The amount from these sources has already been doubled; but this will be absorbed by work to which the Assembly is already committed, and which has involved us for some years past in an excess of expenditure over income. Only a trebling of the former income will enable us to make even a beginning in the great field of new work opening out before us.

AID FOR EXISTING CHURCHES.—Take first what is perhaps the humblest but most peremptory duty of all: aid for those churches which are doing effective work for the cause, but which cannot for various reasons provide the necessary funds from among their own members. A great deal of such help is given in co-operation with the District Associations; but again and again we have been unable to spare the amount that was really needed to renew strength and confidence. We should like to give much larger grants for definite periods to churches in suitable districts, in furtherance of schemes designed to make them ultimately self-supporting.

DISTRICT FORWARD MOVEMENTS.—We need a forward movement in every district. We have a network of district organisations upon which greater responsibilities could be devolved if we could contribute more in support of their work. Each area should have its own District Minister, in general charge of those churches which, having no minister of their own, are dependent upon the services of students and lay-preachers. It is abundantly clear that with the great movement and growth of population our existing churches, however well supported, do not cover the opportunities that are awaiting us. In every district the attempt should be made to start new churches in the most promising centres.

MINISTERIAL EQUIPMENT.—We are still suffering from a shortage of ministers; but the call of new and wider opportunities for effective work will undoubtedly stimulate the supply of candidates for the ministry. Assistance to approved students preparing for College should be available. In many places, however, we must always be dependent upon the willing help of lay-preachers, and with enlarged resources we could assist them to equip themselves for their valuable work.

OVERSEAS.—The great self-governing Dominions present parallel opportunities. Already we help existing churches here and there with grants, and with the heavy travelling expenses of ministers making settlements there. From time to time we have paid the cost of missionary tours, and these should be made a permanent feature of our work. But the grants in selected cases should be larger, and there is new ground to be broken in new cities. The Dominions should also be encouraged to send us young men to be trained as ministers, with our financial help.

INDIA.—There is a very definite call from India. Arrangements are being made to send a minister for an experimental year, to help the Brahmo Samaj during the winter and the Khasi Hills Unitarians during the summer; and if this experiment is successful it must surely be continued.

LIBERAL MOVEMENTS IN EUROPE.—The American Dutch and British Churches have undertaken the reorganisation of the International Congress. The various religious groups on the Continent must be mainly self-supporting, but our help will be needed in maintaining touch through the International Congress, and in the training of students for the ministry especially of the Hungarian, Transylvanian and Czecho-Slovakian Churches, most closely akin to our own in history and character.

OUR WORK THROUGH THE PRESS.—But there are other means than through churches and missions by which our message may be preached. Again and again opportunities for what this twentieth century is known as publicity work have to be put aside through lack of staff and the financial means to undertake them. *We must make our voice heard*, and that again costs money.

THE CALL TO SERVICE.—These are some of the calls which reach the Council of the Assembly and its committees in the course of their labours on your behalf. We are eager to respond to them. We ask you to help us, not merely with spare pounds or shillings, but to the utmost of your means.

There is no duty to our day and generation more pressing, and no greater service that we in particular can render, than to make far more widely known the grandeur and simplicity of the free faith for which our churches stand.

M. EDITH MARTINEAU, *President.*

C. J. STREET, HENRY GOW, } *Ex-Joint Presidents.*

S. CHATFEILD-CLARKE, *Hon. Treasurer.*

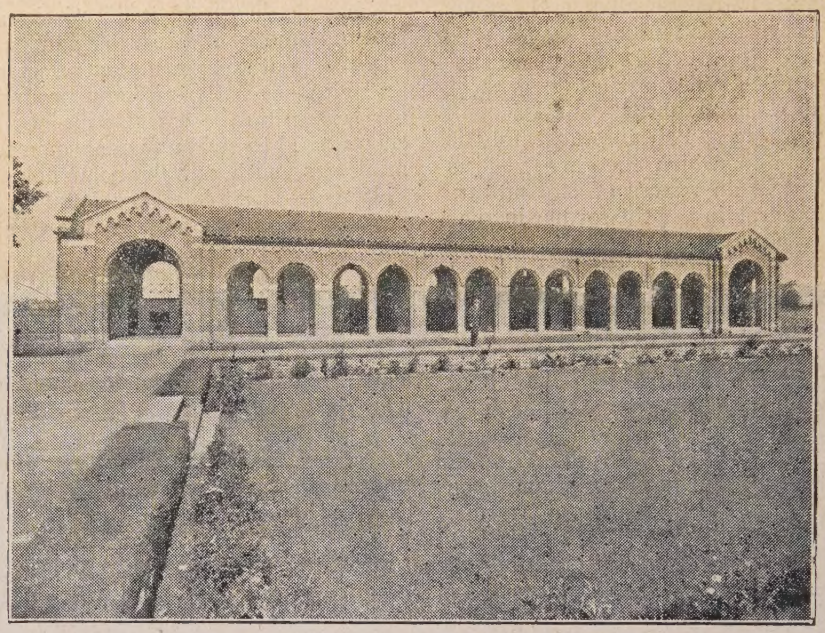
MORTIMER ROWE, *Secretary.*

Donations, new subscriptions and increases on former subscriptions, should be addressed and made payable to "The General Assembly of U. and F. C. Churches," Essex Hall, Essex Street, Strand, W.C. 2.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



Manchester Crematorium—Colonnade and Garden of Remembrance

CREMATION.

CREMATION is clean, pure, and reverent.

REFINEMENT of Cremation is superior to grossness of earth burial.

ECONOMIC considerations will play a large part in the development of Cremation.

MOURNERS think of bodies as they were: we know what they are. The greatest boon for mourners would be the popularisation of Cremation.'—Cemetery Officiai.

ANYONE would agree as to the utter horror of relatives, if they realised the condition of those who are lying in their graves.

THERE is no alternative method which so completely satisfies the laws of public health''—Dr. Jarvis, M.O.H., Leeds

IF cremation were universally adopted it would mean a great saving to the nation.

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Visitors take a Circular Route No 46, "Southern Cemetery" Tramcar from Piccadilly right to the gates of the Crematorium.
Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

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